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his vessel pays practically no port dues. His dates can therefore be warehoused in the dhow, until the market can easily absorb them.

The dhow trade is "native" trade, a stubborn plant which has been growing a long, long time. Nearly all the cargoes carried in dhows are for the native bazaars, and almost never for European account. Much of the cargoes consists of goods which the dhow captain himself, or some merchant or merchants travelling with him, sells for his own profit. The dhow is a peddler, as well as a carrier; a storehouse, as well as a ship; a means of livelihood to travelling merchants, as well as to her crew proper. Basra dates, though the most important outward cargo,[1] are only one source of revenue: there are a host of others, not necessarily always legitimate.

Kuwaiti owners of date plantations on the nearby Basra river play a considerable part in the financing of deep-sea dhows, though in most cases the captains, called *nakhodas*, are at least the nominal owners. It suits the merchants well that the *nakhodas* should regard themselves as the owners, for this provides them with a cheap form of insurance. If the dhow be lost it is the *nakhoda's* loss, and not the merchant's, for the poor captain must pay back not only the value of the dhow but the advance of freight given him to finance his voyage. Since Islam forbids all forms of ordinary insurance, this arrangement is to the merchant's liking. The *nakhodas* must accept it, for in most cases there is no other way by which they can acquire a big dhow.

In Kuwait, immediately prior to the outbreak of World War II, there was beginning to be some restiveness about this, and an association of the *nakhodas* had the temerity to issue its demands upon the merchants. These included payment of demurrage when unduly delayed at the loading berths in Basra (a dhow might be kept for weeks waiting for her cargo), a sliding scale of freights for different ports instead of the customary flat rate of 1.5 or 2 rupees a package regardless of destination, liability for the return of advances to cease with the loss of the ship, two competent officers for every seagoing dhow, and so forth. The demands represente

[1] Crew requirements and the very measurements of the dhows themselves are reckoned in terms of dates. A sailor to each 100 packages is the general rule, in Kuwait, and a dhow is spoken of there as having a capacity for 2,000 packages of dates, rather than as being of 100 tons burden.

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a bare minimun, surely, and no more than a nakhoda's right, but the merchants' answer was that if the nakhodas could make new rules, so also could they; and they had the real power. I do not think the attempt of the nakhodas got them very far.

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While the dates are generally carried both to India and East Africa on a freight basis, nearly all other cargo is bought to the ship's own account and peddled to best advantage. The merchants have a substantial share in the dhow's earnings, apart from the sailor's own ventures, which are limited to what they can stow in a sea chest on the poop. As far as I was able to discover -- and I was more than twelve months sailing in deep-sea dhows -- the freight from the dates, on the typical African voyage, is used to finance a cargo of salt from Aden and to purchase odds and ends which might earn a profit in the bazaars of the Benadir coast and Kenya Colony. At the same time, the dhow carries all the passengers she can prevail upon to make a voyage, anywhere, for the Arab of Oman, and the Hadhramaut in particular, is an inveterate wanderer, and every dhow is a passenger vessel by the mere possession of deck enough to lie upon.

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The salt is sold in the best market that offers between the Hadhramaut coast and Zanzibar. At the same time, the nakhoda does what trading he can in anything which he knows, from past experience, will command a market. The average dhow never leaves the Gulf without at least some carpets, allegedly Persian but generally of either Italian or English origin, which are used both as trade and as bribes. Cooking stones, ghee, live sheep, cows, sacks of rice and flour, dried fish, haberdashery of all sorts, brassware, cheap enamelware, Arab confectionery -- all these may be aboard, either as ship's ventures or as the crew's, generally the latter.

Every man of the crew concentrates on goods which can be bought cheaply in the free port of Aden, adulterated if possible in transit, and sold to the Somali or Swahili shopkeepers whose little stores abound in every port along the coast of East Africa, from Haifun in the north (which the Italians called Dante) to Mikindani in the south, which is about as far south as the Arabs sail in these days. Only Indian dhows go further, to Madagascar and the Comorin Islands. Gaily coloured turbans of the correct style

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443 505 439 (for the manner of headdress worn in the different parts of Arabia and East Africa varies considerably; what will sell well at Mukalla, for instance, will find no buyers at Kuwait; and the Arab is a stickler for style), sarongs from Java and Japan, amber and artificial beads of the kind the true Moslem loves to fondle, cigarettes in gay packages but of no advertised brand, cheap perfumes (which I have several times seen the sailors laboriously adulterating with water from the ship's tanks), small crocheted caps to go under turbans, money belts, caps of artificial leather and pullovers of extremely artificial wool, veils for the harem, basketware from the Hadhramaut, sometimes a little hashish or *qat*[1] — these are the sailors' ventures, and the profits are their own.

The sailors are inveterate smugglers; almost none of the goods they bring — apart from the main cargo — is declared. Since they leave from small ports along the coast of Arabia where official supervision, while thorough, is not organized to conform with the Europeans' idea of how trade should be conducted, and since so much of their more highly dutiable goods are private ventures, such manifests as they produce to the authorities are useless. The mariner buys his goods himself, and sells them himself (though he does not mind disposing of them to boats alongside). He sees no point in accepting any official interference, and to him the European on the East African coast is still an interloper, recently arrived and wholly unnecessary.

508 484 486 The passenger trade is an important one, particularly in the East African voyaging. Though the Italians in their colonies tried to regulate the movement of Arabs, and the growth of Indian influence in Mombasa and Zanzibar has much lessened Arab trade and opportunities, still thousands of Omani and Hadhramaut Arabs travel down the Benadir coast and to Zanzibar annually. Every dhow fit to go to sea — and quite a few which look as if they are not — carries her quota, and some of the overcrowding is incredible. Among 35 Arab dhows which were lying together at Mogadishu, in Italian Somaliland, in the season of 1939, the Italian immigration authorities checked 4,000 passengers. They

[1] A bush common to southern Arabia, especially the Yemen. The leaves, when chewed, are somewhat intoxicating.